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Number 2

The Doctrine of Maximums

Editorial

• The Practice of Christian Unity

By Edward Scribner Ames

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CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

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The Doctrine of Maximums

"CHRISTIAN UNITY WILL NOT COME ON THE BASIS OF MINIMUMS, BUT ON THE BASIS OF MAXIMUMS."

That was a declaration first made in 1910 by Bishop Anderson, of the Episcopal church, in the Laymen's Missionary Congress in Chicago. It was applauded by Baptists, Presbyterians, Congregationalists, Methodists, Disciples and everybody else, who thought they saw in it a happy scheme by which no denomination would have to give up anything, but each could contribute its distinctive and favorite feature to the united Church.

The bishop derided the idea of seeking for unity upon the basis of the common catholic agreements which underlie and run all the way through the denominational order—this would be Christian unity on the minimums; it would mean that the several denominations would have to surrender their purely denominational characteristics, and he held that the result of such a reduction to a common denominator would be a flat and impotent uniformity. Unity, it was contended, is to come by inclusion, not by excision.

♦ ♦

It has been very interesting to observe how widely current this phrase about maximums has become in recent literature on Christian unity.

Even among Disciples of Christ it has found eloquent repetition from the convention platforms, and it has flowed without a tremor from the pens of our guileless editors. Such a sentiment, of course, is, in principle, the direct antithesis of the position taken by the Disciples of Christ. But so far its use by many leaders of the brotherhood has been allowed to pass without challenge, save by *The Christian Century* which, in entering its exception, found it difficult to avoid seeming to take an ungracious attitude toward our brethren of the Episcopal church.

But the time has come when plain speaking is more important than good manners.

Things have happened and are happening which make it necessary for evangelical Christendom to scrutinize pretty unceremoniously the Christian union proposals that emanate from Episcopal sources, and to examine not wholly without guile the terms in which Episcopal solutions of the problem are couched.

♦ ♦

It will be recalled that an invitation went abroad some years since to Christians of all bodies to join the Episcopalians in a world conference on Christian unity. Their initiative in issuing this call and in arranging for the conference has given a certain pre-eminence to the Episcopal church as an advocate of Christian unity.

But the farther the Protestant churches go in their search for unity under the leadership of these Episcopal brethren the more suspicious of Episcopal good faith do they seem to become.

This is a hard thing to say about any Christian body. But the Episcopal church seems to be doing all it can to make itself unpopular in evangelical Protestantism.

We have only to point to the Kikuyu controversy in England, the flare-up over the Panama Congress, and the Stonemen's movement in Philadelphia to explain and

justify the suspicion in which Episcopalianism is now coming pretty generally to be held.

Open-eyed Protestantism is settling down to the fairly well substantiated conviction that Episcopalians want Christian union because they hope thereby to accomplish the universal triumph of their pet scheme of Episcopacy or apostolic succession. The sentiment is widespread that their motive for urging unity is, in its last analysis, a sectarian and not a catholic motive. It is a pity that this seems to be true, but no good is gained by courteously blinding our eyes to the truth.

♦ ♦

The things that have happened since this plausible doctrine of maximums began to be assiduously put into circulation by Episcopalian writers and leaders throw an interpretative light on what the doctrine itself meant in the minds that first conceived it.

The fine phrase of Bishop Anderson was simply a euphemistic way of saying: "We want to 'contribute' the Episcopate to the united Church, and we will agree to accept whatever doctrines or practices other denominations may wish to 'contribute' if all will agree to accept our Episcopate. Incidentally we would add that we will not, of course, have any interest in any proposal for unity that leaves our Episcopate out."

That is what the doctrine of maximums means.

Some of the Disciples who were caught by this doctrine have ingenuously argued that it was a good principle because by means of it the Disciples and Baptists would be enabled to "contribute" immersion to the united Church! No doubt such Disciples would find—indeed they actually have found—the Episcopalians naively ready and willing to "trade" their Episcopate for our mode of baptism!

But all such subtle designing is coming to its inevitable finish as the uncatholic temper of even the more liberal leaders of the Episcopalian body becomes better known. And the doctrine of maximums is bound to lose its plausibility as churchmen generally come to see that it does not mean Christian union at all. It means simply an attempt at constructing a larger denomination out of the many now existing.

♦ ♦

The failure of the doctrine of maximums will more and more throw the churches back upon the catholic principle for which the Disciples plead. It is the principle that declares that the great things the churches now hold in common are a sufficient basis for a united Church.

This principle would say to the Episcopalian: Your Episcopate is not common to the churches of Christ, therefore it can not be essential to the Church of Christ.

While we would admonish the Disciples' Council on Christian union to move with the utmost discretion in accepting invitations from Episcopalian sources on behalf of Christian unity, we would also strongly emphasize the conviction that this is the nick of time to proclaim our own catholic plea with renewed vigor and confidence.

The divided Church is in a mood to hear the Disciples' message if we utter it with urgency and practice it with consistency.

Practicing Christian Union

BY EDWARD SCRIBNER AMES

WHEN one is asked what distinguishes the Disciples of Christ from other religious bodies, the answer should be: Their devotion to Christian Union. It is true that some other denominations have learned to advocate union but the Disciples are born advocates of it. They are not only hospitable to the idea, they are committed to it by all their history and traditions. While others were still hostile or indifferent to it they proclaimed it and undertook its realization. They owe their very life to the vision of a united church which their first leaders cherished and they are destined to be tested in the future by their loyalty to this cause and by the resourcefulness and wisdom with which they labor for it.

It is unnecessary to recount how Thomas Campbell, a Scotch Presbyterian minister in the north of Ireland, a graduate of the University of Glasgow, became deeply impressed by the bitter strife of the Christian sects in his country and sought the free new world of America as an open field in which to realize his dream of union. No one can read his Declaration and Address, expressing his convictions in these matters, without feeling the depth and power of his prophetic summons to all Christian people to cease their warfare against one another and unite in their common duty to achieve a nobler religious life in the churches and to evangelize the world.

NOT AN ORIGINAL DREAM.

That dream was not original with him. There had been many individuals in protestant history who had longed for such a state. Not only great churchmen like Richard Baxter and Grotius but philosopher-statesmen like Leibniz and John Locke had labored for union and peace in religion. Thomas Campbell, however, was the first great leader who succeeded in developing a practical plan which has produced appreciable results. His vision became the inspiration of thousands of Christians from various communions.

As the direct result of the movement he inaugurated, more than a million people are now gathered into the churches of Disciples of Christ, known also simply as Christian Churches. Their whole manner of organization, their doctrine and their forms of worship were determined by the desire to promote union. They saw that all Protestants accept the scriptures as authoritative and concluded that the differences spring from non-scriptural elements. For example, the humanly formulated creeds as tests of fellowship were renounced.

The Disciples arose more than a hundred years ago without any creed but the New Testament and never have had any other. To avoid the confusion which party names have wrought, they refused to be called Campbellites or Stonelytes, and strenuously clung to the name Christian or Disciple which all acknowledge.

AVOIDING UNBIBLICAL PRACTICES.

Sometimes this devotion to union nearly proved their undoing. Their unwillingness to do anything not authorized explicitly in the New Testament

for fear of causing division, jeopardized important religious interests and developments. Some said missionary societies should not be organized because they were not provided for in the New Testament. Some held that instrumental music should not be used in the church service because no passage of scripture justified it. A serious question was raised as to whether ministers should be given the degree of doctor of divinity and whether they should be paid a stated salary. All of these questions arose out of a conscientious effort to avoid unbiblical practices which might lead to dissension and disunion.

From the first, the Disciples have sought to realize Christian union in the local congregation. The appeal has been to individual Christians to unite in neighborhood groups with such practices as all Christians could accept, and at the same time with the greatest possible freedom of individual belief and opinion compatible with practical co-operation. The local churches are the ultimate units of organization and authority.

CONGREGATIONAL POLITY.

This congregational polity is essentially the same as that found in the great evangelical bodies of Congregationalists and Baptists. The alliance of various local churches has been purely for missionary and practical purposes. There has never been any disposition to allow any ecclesiastical authority beyond the local church except the scriptures themselves. The offices of bishops and popes and doctrinal councils have been carefully avoided. Every minister and every layman has been accountable only to the local church to which he belonged. Union has been sought within the local churches and all other agencies such as religious journals, missionary conventions, and personal leadership have been purely advisory and practical in their influence. The success or failure of their great ideal has accordingly depended upon the spirit and temper of the local church.

It is obvious, therefore, that the primary historic purpose of the Disciples, the realization of Christian union, must be achieved, if at all, within the individual church. To what extent has this occurred? How far are the churches of Disciples of Christ union churches?

THE SIMPLE CONFESSION OF FAITH.

In doctrinal matters they have manifested the greatest tolerance and liberality. They have not insisted upon uniformity in any theory of the nature of God or of Jesus or of the Bible or of the atonement or of the future life, or of sin or of miracle or of salvation. They have adhered to personal allegiance to Jesus Christ and to his way of life. The only confession of faith required in any Church of Disciples is that of faith in Christ and there has been no authoritative theological interpretation of this confession. As a matter of fact there are to be found in every local church individuals of all manner of Christian traditions—Calvinists, Lutherans, Wesleyans, Arminians, Universalists and Unitarians. There are conservatives and radicals.

Nothing illustrates the practice of

union better than the observance of the communion service or Lord's supper. The Disciples have never been close communionists. From the first they have freely invited all who desired to do so to participate in this intimate memorial institution. Nowhere else have they been more vitally faithful to their original and dominant ideal of union. This is not because they have treated the ordinance lightly or were indifferent to its proper observance. It has been in fact the central element in their worship. They observe it every Sunday. Laymen, as well as clergymen, administer it. In hundreds of churches where there are no pastors, the members assemble to celebrate this sacred festival.

SIGNIFICANCE OF THE LORD'S SUPPER.

And yet, attaching all this importance to it, they welcome to it all persons of whatever belief or tradition. In this simple ceremonial, where their zeal and devotion and intimate fellowship are so deeply expressed, the Disciples have fulfilled in the most beautiful and fraternal spirit their most profound and urgent conviction of Christian union. The logic of such a history and of such an observance of the most spiritual ordinance of the church is to receive into local church fellowship all who regard themselves as Christians and are willing to co-operate in the common life and practical activities of the organization.

Only one thing stands in the way of the fullest application of this principle and that is the survival of an older, legalistic conception of baptism. In their attempt to find a universal basis of union and fellowship in the teaching of scripture and in the example of the early church, the Disciples adopted the practice of immersion. They saw that all churches recognized immersion as baptism while some had doubts about the validity of sprinkling, and of infant baptism in any form. Unhappily, instead of treating this ordinance as they did the communion, by leaving its observance to the individual according to his own conscientious convictions, they developed the rigid and exclusive practice of baptism by immersion.

WHY IMMERSION?

There was some excuse for this error. A hundred years ago the science of biblical interpretation had only begun to be developed. The Bible was regarded by all Protestants too much as a law-book and a book of specific rules and regulations. All religious bodies were to some extent dominated by that conception. All of them, unless it was the Quakers, insisted upon baptism by water in some form as a condition of membership in the church. It was natural that the Disciples, seeking a basis of agreement whereon all could stand, should practice immersion. They assumed that since all Christians regarded baptism as of sufficient importance to require it of all candidates, they would readily consent to practice it in the original form for the sake of union. But in this they were mistaken. The Christian world shows no sign of returning to the universal practice of immersion. The tendency is to regard baptism as less and less essential and since it is not felt to be of vital importance, people will not concern themselves about its precise form.

Besides, the investigations of New Testament scholars have made it extremely doubtful whether Jesus ever commanded baptism, and a growing appreciation of his mind and spirit makes it still more difficult to believe that he intended to fasten upon his followers an external form of this kind. He constantly denounced the officials of religion in his time for their formalism and legalism. He regarded even the observance of a day of worship as a convenience and a privilege rather than as a fixed requirement. He put emphasis upon right purposes and good works and declared the test of religion to be its fruits. Even the Apostle Paul saw that the letter kills and that it is the spirit which gives life.

NATURALLY A FRATERNAL PEOPLE.

The Disciples are fully aware of this larger, deeper meaning of the Christian life. It is only in their argumentative and self-conscious and formal moments that they are dogmatic and legalistic concerning immersion. As has been shown, they are fraternal and gracious to the last degree in the communion service. They haven't a doubt that all these good people in other churches are Christians and as sure of heaven as themselves. They enter into union services with other churches, exchange pulpits, join various interdenominational federations and alliances and social reforms. They welcome Methodists and Presbyterians and Congregationalists and all the rest to practical religious work, have them teach in their Sunday-schools, allow them to contribute money to their causes, and greet them socially as sincere and genuine Christians.

There is no possible doubt that this growing fellowship is gradually wearing away their old doctrinal insistence on immersion and preparing the way for a frank and whole-souled practice of thorough-going Christian union in the local congregation. As evidence of this may be cited the increasing silence of the educated ministers on the subject of baptism and the outspoken advocacy of closer affiliation in local churches by the two leading religious journals of the brotherhood. But the final step in this practice of union must be made by the local church.

HOW UNION WORKS IN CHICAGO CHURCH.

It is a source of the greatest satisfaction in our congregation here in Hyde Park that we have for twelve years realized so fully this historic and significant ideal of union. We have had the courage of our convictions and have made a significant demonstration of the practicability of actually uniting in fullest accord persons from a great number of widely different traditions. We have received Methodists, Presbyterians, Congregationalists, Episcopalians, Baptists, Lutherans, Unitarians, Catholics, and some from the Dutch Reformed Church and from the Reorganized Church of Latter Day Saints, and a number on confession of faith who have not previously been identified with any church, and who preferred to omit baptism entirely.

Since this practice has been developed as a definite attempt to carry forward and make vital in a new day the noble, historic purpose of the Disciples, it may be appropriate to restate its main features and to summarize its results and implications.

The method employed has been to receive as members of the congregation

any who desire to unite with us either by statement or by letter from their former church, or by confession of faith where they have had no previous church membership. They may do this simply by giving their names to the pastor. Usually they are also publicly received. When members of the congregation remove from the community they are given the letters they brought to us with an additional statement of their membership here.

SOME IMPORTANT RESULTS.

The relation of the members of the congregation is organic and vital in every way. They hold office, except that of elder, and have a voice and vote in the conduct of the organization. There is no feeling that they are less religious or less "saved" than others. They are just as loyal, contribute money as generously, work as faithfully, are as much "at home" and have as much sense of possession and participation as those who always have been Disciples.

Among the important results is the uniting of families in religious fellowship. In many instances the wife has been a Disciple and the husband a member of another church, or the husband has been a Disciple and the wife's membership elsewhere. In other cases one has been, say, a Presbyterian, the other a Unitarian, and both have found a congenial church home here. In more than one instance men who have never been able to accept the ecclesiastical traditions and are not attracted by the formal, churchly institution have readily become members of the congregation on confession of faith.

This simple confession of faith is that which the Disciples everywhere employ. With slightly varying phrases it runs thus: Do you believe with all your heart in Jesus Christ and in his way of life, and do you earnestly desire to follow him?

There is nothing more needed in American life than a more vital and a more wholesome religious atmosphere in the home. This is made particularly difficult where the household is divided in its affiliations. A deeper harmony and efficiency exist where all are together in the same church.

TWO VIEWS OF THE CHURCH.

If one asks what difference there is between membership in the church and membership in the congregation, the answer is that the amount and importance of the difference depend on which of two views of the church a person holds. If one regards the church and its ordinances as the only means of divine grace and the attainment of spirituality, then church membership takes on the greatest possible significance and one cannot be too careful in complying with the conditions of entrance into its fellowship. If, on the other hand, as is the case with increasing numbers, the church is a natural institution, gathering into itself those earnest souls who seek comradeship and help in making the most of their life, and who earnestly desire to realize in their own hearts and among all men the divine kingdom of love which Jesus proclaimed, then the ends of religion are adequately expressed in congregations of those who strive to fulfill the Christian ideals as they see and understand them.

Membership with a body of like minded people is, in this view, of the highest practical importance but it is not sacramental in the old sense. It is a means of stimulating and developing character

but it is not a channel of mysterious, miraculous grace. Such organizations will have symbols of their fellowship and ideals but they will know that they ARE symbols and will not fall into the error of believing that such symbols can be made essential or necessary.

A NEIGHBORHOOD FELLOWSHIP.

Membership in the congregation enables us to care for these and other differences among people who have had very diverse religious training and who are brought together in their neighborhood life and through social and spiritual attraction. It affords greater flexibility and elasticity within the general religious fellowship without offending the consciences of those who cling to a more fixed and changeless conception of the church.

It is interesting to realize what this practice is doing for the common religious life of our neighborhood. The Baptist Church has a plan of "membership in the society" which has obviated for them the limitations of the more rigid Baptist practice. They are thus able also to receive into their fellowship persons of very widely different religious orders, without forfeiting the position of the church in the Baptist communion. We have therefore in the neighborhood, Methodist, Presbyterian, Congregational, Unitarian, Baptist and Disciple churches which can freely exchange members and which have for all practical purposes a common basis of Christian fellowship. A person coming into this vicinity who is by his spirit and desires eligible to any one of these churches, or to the Catholic or Episcopal church, may if he so wish, enter the fellowship of any one of the others. It is not strange that these churches feel themselves to be of one great fellowship, and have co-operated for several years in the council of Hyde Park churches.

A REAL UNION.

This is a significant achievement. The spirit and practice of union between these churches of different denominations is not an artificial and merely courteous coalition into which the separate organizations have been coerced. It is rather a direct and vital expression of the conviction and temper of the local churches themselves. They do not have to get together under one roof, with one pastor and one set of officers to know that they are united. The illusion that union is a matter of assembling under a common roof has sometimes brought into formal union congregations which had no inner fitness for each other. The union of congregations which have grown up independently is always difficult to achieve, not so much because of doctrinal differences as because of the different traditions, habits, tastes and sentiments they have cherished. The number of church organizations should be relative to the population and the economic resources, not with a view to making them as large as possible but rather with the aim to keep them as small as is compatible with strength and vitality.

In church work, as in modern agriculture, there is great need for more intensive cultivation. If the churches are congenial and fraternal with one another, as in Hyde Park, then it is unnecessary for them to spend much energy on formal, institutional union. Each may have the consciousness of working at the development of the common religious life of the neighborhood when cultivating the constituency which association and per-

(Concluded on page 8.)



EDITORIAL

NO FAILURE HER

WHETHER Christianity has failed or not is a question about which it seems quite possible to keep up an interminable discussion, in view of the evident anti-Christian situation in so-called Christian Europe.

Perhaps, therefore, this little effort at a discriminating statement will be forgiven.

Christianity certainly has failed to get itself organized into the political life of mankind. Whatever else is to be said, that much is certainly true, or nations would not now be resorting to sheer force to attain what they call justice.

Force is no guarantee of justice.

Whichever belligerent wins the war, it will not settle the question as to which one ought to win it.

We are having war because nations have not yet learned to seek justice through reason and through love.

It seems like a wild dream to imagine that the nations ever will learn to seek justice on the only path that leads to justice.

But the fact that we still dream of it, that we still declare its possibility and its practicability, shows that Christianity has not failed.

When men cease dreaming of the day when swords shall be beaten into ploughshares—then it may be said truly that Christianity has failed, for it will then be dead indeed.

But the marvelous vitality of our religion, the unprecedented volume of evidence that it holds its sway dynamically in the world, is found in the fact that the dream is today more vivid, more imperative, more inescapable than ever before in human history.

AN UNPOPULAR EDITORIAL

HENRY FORD'S failure—if in the long course of years it is shown to be a failure—is explained not by calling his scheme quixotic and inherently impossible, but by recognizing that his own fellow-countrymen did not back him. The reason they did not back him was primarily that they did not feel as he felt about the war.

American public sentiment has recovered from its first shock of horror at the precipitation of war. We have come to take the war for granted. Our minds are eagerly following the progress of campaigns. The contest obsesses us. Our own diplomatic problems engage us. We are not tender in our feelings for the youths that are led to the slaughter. We do not talk any longer about "cannon-fodder." The press has put the soft pedal on the humanitarian talk about the homes that are being left without fathers, about the unspeakable cost that childhood is being compelled to pay, about the anguished hearts of women—and all that.

The hideous inhumanity of the whole inconclusive strife we have forgotten in our excitement over the great game!

And then, more than all, we are making money out of the war. Every part of the land is gripped today in an industrial boom that promises to make this year of 1916 the most prosperous year in the history of this nation.

How could you expect us to take time from our business to go with Mr. Ford, or even to follow him with our prayers, when it was his mission to kill the European goose that lays our golden egg?

But if instead of taking Mr. Ford as a joke the sentiment of the American public had taken his mission seriously, prayerfully, if instead of Europe knowing that he represented no one but himself it had known that he represented the substantial citizenship of the United States, Europe would have taken him seriously, too.

And if instead of going with 100 American citizens in one boat, his proposal had been met with a response so eager and representative as to fill fifty boats with 10,000 peace missionaries, Mr. Ford's idea would have been more than the dream of a dreamer.

That idea will save the world from the curse of war!

And it is the only way the world will be saved from the curse of war.

Peace missionaries—not political diplomats—these are humanity's saviors from the thrall of war, just as gospel missionaries are the saviors of the world from the thrall of sin.

Mr. Ford was all right.

And his idea was from God.

But Mr. Ford's countrymen were too unimaginative and too beastly prosperous to back up his program with their moral strength.

ONE HUNDRED YEARS

OUR very sincerely esteemed contemporary, the *Congregationalist*, of Boston, has attained the distinction in religious journalism of being one hundred years old.

In celebration of the event it appears on January 6, in a new dress and a special issue so sumptuous and every way delectable as to elicit from its admiring contemporaries an additional emotion sometimes called envy but certainly not of an un-Christian sort.

From our modest thirty-one years of life the *Congregationalist* seems very venerable indeed. But its pages seem so almost playful with their cheer and optimism and faith that one cannot help suspecting its editors have access to Ponce de Leon's famous fountain which that excellent gentleman once thought to find in Florida.

Of course our congratulations are extended to our neighbor and to the noble body of Christian folks whose ideals it both reflects and helps to create.

Y. M. C. A. AND THE WAR

JUDGING from the prodigious service it is rendering in the war camps of Europe, it would seem that the Young Men's Christian Association had come to the kingdom for just such a time as this. The rapid growth of this organization during the past fifteen years in numbers and material resources would seem to have been truly providential.

In no previous war has Christian work been carried on among the soldiers on anything like the vast scale characteristic of this war. It is largely due to the activities of the Y. M. C. A.

Dr. John R. Mott, General Secretary of the International Committee of the Y. M. C. A., is reported to be carrying an enormous personal budget amounting to over a half-million dollars a year which amount he undertakes to secure from generous people of wealth for carrying on religious work among the soldiers. This is in addition to



the vast work done through the regular channels of the organization.

The opportunities are so great and urgent as to be almost appalling, save to men of great faith. Dr. Mott has recently given out as samples of the calls he receives the following:

A report from Young Men's Christian Association workers in France that there are openings along the French line where 200 association secretaries could be used at once, if the men were available for appointment; a call from Russia asking for fifteen Americans able to speak German, who directly on their arrival in Russia would be sent into the internment camps of German prisoners, to make themselves helpful in every way that their own judgment might suggest; and finally, an appeal from Italy asking for enough money to supply 1,000,000 copies of Dr. Luzzi's translation of the New Testament to soldiers in the Italian camps and trenches.

Many English, Scotch and French clergymen visit the trenches to preach to the men and minister to their moral and spiritual needs. Their services are nearly always rendered under the auspices and direction of the Y. M. C. A.

The prison camps especially offer a wide field for Y. M. C. A. service, and its workers are welcomed on both sides of the belligerent lines. There are said to be 5,000,000 wounded soldiers now in hospitals. The depth and quality of Christian service that can be extended them is beyond computation.

It can safely be predicted that as a result of its masterful and practical Christian service to the millions of soldiers, the Y. M. C. A. will come out of the war with a grip on the heart of Europe's humanity no religious organization has ever before gained.

DISCIPLES AND THE PANAMA CONGRESS

MANY were the complaints heard after the great Edinburgh Missionary Conference in 1910 on account of the silence and inactivity of the Disciples of Christ in the councils of that history-making gathering. While some of our missionary leaders were present as delegates, their voices were not once heard in the discussions, and in the preparatory work for the conference their counsel, if sought at all, was not appreciably registered.

The situation seems to be quite the reverse in the case of the Congress on Christian Work in Latin America which is to be held in the City of Panama, February 10-20. Representatives of this typically North American religious movement are having a constructive part in the arrangements for the Congress and will bear their full responsibility in the deliberations of the gathering itself.

At the head and center of the whole enterprise is Rev. S. G. Inman, for ten years a missionary supported by the Christian Woman's Board of Missions at Piedras Negras, Mexico, where he developed a remarkable work on the broader social lines, a work which won the admiration and material support of Mr. Carranza, now the recognized President of the Republic. Mr. Inman, as executive secretary has developed the Congress idea with a skill and statesmanship which elicits the eulogy of men like John R. Mott, Robert E. Speer and Dr. Arthur Judson Brown.

He has guided the Congress with extraordinary prevision through the scylla and charybdis of Episcopalian tenderness toward the Roman Catholic church on the one

hand, and the fanatical anti-Catholic sentiment of a certain type of missionary worker on the other.

Mr. Inman is not only carving out a place of even greater future usefulness for himself, but reflecting credit upon the Woman's Board and the entire fellowship of the Disciples.

♦ ♦

PRESIDENT Charles T. Paul, College of Missions, Indianapolis, was given the constructive work to do for the most important Commission of the eight into which the whole problem is divided. His first draft of the introduction to the report of the Commission on Method and Message was pronounced by his collaborators as so scholarly, masterful and spiritual in its character that it was accepted by the Commission with but the slightest change.

Mrs. Ida Withers Harrison, vice president of the C. W. B. M., has been devoting most of her time for months in research and constructive work for another of the Commissions, and has enriched her Commission's report with invaluable contributions.

The editor of *The Christian Century* has been requested to act as editorial representative of the Congress, interpreting its deliberations to the secular and religious press of North America, and to accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in six capital cities of South America, interpreting these also to the press and compiling the deliberations of the Regional Conferences into a volume to constitute volume four of the "Proceedings" of the Panama Congress.

It is believed that as a direct result of this intimate part taken by these representatives of the Disciples' fellowship our churches will take a deep interest in the Congress and will open their eyes and hearts to the great opportunity for Christian work in the republics of the South.

LET THE PEOPLE SING

ONE OF the deplorable lacks in the church worship of modern congregations is that of congregational singing. In many city churches the choir has monopolized the function of song and the people have a chance to sing only one or two hymns in the service. These they sing indifferently because they cannot get into the spirit of congregational singing in a service organized as such services are.

We believe the value of the typical quartette choir is greatly exaggerated in the minds of ministers and church officers. Its contribution to the worship is exceedingly dubious and a pretty strong case can be made against its attraction as entertainment.

The choir, as a leader of the congregation, is a desirable and useful device, but it robs God of the praise due him when it takes the hymns out of the mouths of the people.

And it robs the people of one of the most natural joys and inspirations of divine worship.

Our present generation is growing up with a pagan ignorance of the great hymns of the Christian faith. But how can they be expected to learn them when only two hymns are sung at a service?

It is futile to exhort pastors on the point of educating their congregations to know and enjoy the treasures of the hymn-book, because to nine-tenths of the pastors themselves the hymnal is an unexplored continent.

The people will learn to sing if the ministers learn to make a proper place for congregational praise, and then fill that place with noble hymns.

Our Readers' Opinions

THE DISCIPLES' JOURNALISM.

I rise to heartily congratulate the editor upon his editorial in *The Century* of December 23, on "The Disciples' Journalism." Its general content is worthy of the highest commendation, and yet, to use scripture language, "I have somewhat against thee." The whole truth was not told. But, now that the subject is open for discussion, I think no better service could be rendered than to go to the bottom of this whole matter.

As an illustration of the prevailing evil in its wide-spreading influence upon our great cause, I believe I am justified in quoting the following paragraph from a letter recently received from one of the leading publishing houses of this country: "It is true that we have published a considerable number of volumes by authors connected with the Church of the Disciples, although we are quite at a loss to understand the evident divisions of that general body. For some reason there appears to be a great lack of unanimity between different sections. An author, approved by one section, is as heartily disapproved by another, while the various publishing houses, without exception, decline to take any interest in your books. We can discover no explanation as to these conditions, but you will readily see our hesitancy until we are assured of distinct support within the denomination."

Now this extract from an "outsider" lays open the whole sore, and shows the disease is general. "While the various publishing houses, without exception," are deeply under its influence. When I read this letter I could scarcely keep from shedding tears. I knew well enough what was going on among the Disciples, but I did not suppose our alienations had become so manifest as to disgrace us in the eyes of the bookmaking world. Surely it is now time to call a halt, and if our editors and publishers do not heed the call, then the brethren should take the matter up at once in a way that will cast out the evil spirit and restore the unity that once existed among us.

The "Century" has opened the way, but has begun at the wrong end of the line. Its view makes the "Christian Evangelist" and the Christian Board of Publication the chief of sinners above all that dwell in our spiritual journalism. Now I hold no brief for either of these publications, but I believe in fair play. Our troubles began, and were full grown, long before the Christian Board of Publication had an existence. These troubles may be generalized under three heads:

1. The spirit of commercialism.
2. The reign of *lex talionis* and the spirit of bossism.
3. A want of a clear conception of the province of true journalism.

An honorable competition in business is desirable, but when this competition enters our Bible-schools, so as to infect our children with the unchristian spirit of partism, then it seems to me that it would be better to cease furnishing our schools with any literature whatsoever, than to sustain a traffic which is poisoning the most important springs that water our church life.

But all this can be corrected. Already there are signs of improvement. The Century can help on the reformation, but it cannot do this by manifesting a self-conscious superiority, or by becoming an "accuser of the brethren." If each one of our papers and "publishing houses, without exception," as charged in the letter from which I have quoted, shall continue to vindicate its own course, to save its face, then not much can be done for a better day.

This crimination and recrimination must be stopped. We do not need to pass around the cry, "Lord, is it I?" We are all—editors and people—more or less involved in this shame; and the sooner this fact is recognized and a right spirit shown, the sooner our disgrace will be removed.

There is no place for the "Tu quoque" in our present troubles. Let the dead past bury the dead. It is easy to say, "You are to blame." But who will be first to say, "I am to blame?" And yet this treatment of the "Ego" is absolutely necessary, if anything worth while shall be accomplished.

It is doubtless true that both the "Evangelist" and the Christian Board of Publication have made some mistakes. I think they have, but it is not going to help matters for "those who live in glass houses to be throwing stones."

I am writing this on the first day of the New Year. It is just a little past 8 o'clock in the morning. The thermometer registers 60 degrees, and will go above 75 degrees before night. I am sitting on the front porch, and am as comfortable as if it were summer time. Outside all nature is smiling. I am thinking of Bishop Heber's lines:

"—every prospect pleases,
And only man is vile."

But soon I find myself saying, this cannot be true of Christian men, and I find myself almost rising from my seat to emphasize the affirmation—it must not be true of my brethren.

W. T. MOORE,

Eustis, Fla.

IN APPRECIATION.

EDITOR THE CHRISTIAN CENTURY:

I am enclosing you herewith my check for my 1916 subscription to *The Christian Century*, and in doing so permit me to express to you my personal appreciation of the paper. I enjoy every issue of it. I like—as everyone else who loves his Lord must like—your fine big world view of the Master's church, and the work he has given us to do. I like—as all who love their brotherman must like—your fine interpretation of the manhood and the brotherhood of Jesus. It is rich—always helpful.

I want to thank you especially for your word in the current issue—I think it is the issue of this past week—in which you write of the selection of Doctor Kershner as editor of the *Christian Evangelist*. I heartily endorse every word you say.

Cedar Rapids, Ia. WALTER M. WHITE.

Practicing Christian Unity

BY EDWARD SCRIBNER AMES.

(Concluded from page 5.)

sonal leadership have grouped together in a particular church.

NOT ORATIONS BUT ACTUAL PRACTICE NEEDED.

Unless a denomination can receive any professed Christian into the fellowship of its local churches, it cannot actually practice union in a way that is real and vital. The representative of denominations, such as the Catholic and Episcopalian and for the most part, the Baptist and Disciple, cannot consistently advocate union if they make no provision for receiving Christian people into their local fellowship, without first baptizing them. In too great a degree these denominations undo a person's previous religious status and then initiate him into their own cult as if he had been a pagan or an infidel or an untaught child.

What is needed today to promote the cause of union is not so much mass meetings where churchmen make orations and indulge in the sentiments of union; or religious journals devoted to the theological problems and to fine theories about it, but there is needed a greater range of sincere experiment by local pastors and congregations.

The fulfilment of the Savior's prayer for the union of his followers is not chiefly and intellectual achievement. It is rather a matter of genuine, human hospitality and fraternity. We need to put into the foreground the spirit of sympathy and brotherhood. We must realize that the religion of Jesus is not primarily an institutional or a theological system. It calls for a response to the human craving

ing for friendship and for intimate comradeship in the pursuit of lofty ideals. Jesus himself passed lightly over many of the official elements of the religion of his people. He made the Sabbath, the temple, the priesthood, the altar and ritual of his ancestral faith subservient and secondary to the direct, natural relationships of human souls to each other and to God. This is not an easy plan of compromise. It requires the highest kind of loyalty and courage.

"BOUND TO DO THE BEST WE CAN."

We cannot be consistent followers of his spirit and example today unless we, too, possess that same supreme purpose to put human nature above the law and the Sabbath, to venture some social innovations as he did in the interest of the kingdom of love. We need not wait for perfect plans or utopian schemes. We are bound to do the best we can to meet the needs which now confront us. In order to be loyal to the spirit of scripture, we may have to ignore its letter. In fulfilling the dreams of our fathers we may have to abandon some doctrines and practices which were dear to them. But we Protestants, and especially we Disciples, cannot be loyal to our traditions, unless we, too, like those before us, have the will to follow the truth as we see it, even when it leads us into new and untried paths. Of this we may ever be assured, that our efforts and our experiments cannot wholly fail if they are sincerely and intelligently devoted to the Christ-like task of bringing into our human world in larger measure the divine kingdom of faith and hope and love.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Boy Scout Organization Splits.

The Boy Scouts are not specifically a religious organization, but they operate in connection with a great many Sunday-schools. The Christian public will be interested therefore in a reported split in the organization. The chief Scout, Ernest Thompson Seton, has resigned and formed the Woodcraft League. He charges that the Scout organization was emphasizing military features to the neglect of those features borrowed from woodcraft. Officers of the Scout movement feel that he timed his resignation to affect seriously a campaign for funds the organization was to launch soon. Mr. Seton is well known through his controversy with Mr. Roosevelt over "nature-faking."

Birthday of Phillips Brooks Remembered.

The great preacher and bishop, Phillips Brooks, is still remembered in Boston, and on December 13 there was a service in honor of the anniversary of his birth at the Cathedral church of St. Paul. The dean was in charge of the service, which was at noon, and among the hymns used was "O God, Our Help in Ages Past," which was sung by the multitude gathered in Copley Square, outside Trinity church, at the funeral of the great bishop. The preacher of the commemorative sermon on December 13 was the Rev. W. Dewees Roberts, rector of St. John's church, East Boston. He gave a brief review of Bishop Brooks' life and told many anecdotes illustrative of his great love for mankind.

The Cost of the War.

The cost of the great world war in human life is brought vividly to the attention of the Christian public by the announcement of the sorrow of some of the great British church leaders. Principal Alexander Whyte of Edinburgh, Principal George Adam Smith and Prof. James Stalker have each recently lost a son in the war. These losses and many more like them will be felt by civilization for centuries.

Dr. MacArthur in New Haven.

Dr. R. S. MacArthur is a foremost Baptist and has the position of president of the Baptist World Alliance. He does not hold a regular pastorate at this time but for the past two months has been supplying the pulpit of Calvary Baptist church in New Haven. A unique service closed his ministry there. All the Scottish societies of the city attended the worship, dressed in Highland costume in many cases, and a company of pipers led them to the church.

Theological Tension Among Episcopalians.

The tension among those of the Protestant Episcopal fellowship is largely over the doctrine of the church. The pronounced pro-Catholic views of Dr. Manning of Trinity church, New York, have been recently noted. There are views on the other side quite as pronounced. We have, for example, the utterance of Dr. Karl Reiland of St. George's parish in New York, in which he says: "St. George's Church has stood

for a hundred years for evangelical Protestant Christianity, and it has a peculiar right to protest against this ominous and Romanizing tendency in the church. The laity should be warned that there is a Catholic party, and that it is striving to devitalize the true Protestant character of the Episcopal Church. We should use every means in our power to organize and prevent any further misrepresentation. We should insist that if our Catholic friends cannot stand our Protestant atmosphere they should move; we should make use of every opportunity to unite with other Protestant communions in the interests of spiritual common sense, efficiency and economy at home and in the mission fields."

Insurgent Priest to Be Suspended.

The case of Rev. George Chalmers Richmond of Pittsburgh has been widely noted. There was local dissension in the church which was followed by an effort of the bishop to remove the priest from his parish. It is not possible for an Episcopalian bishop to remove a priest except for reason, hence the matter has come to trial. The trial board has recommended the suspension of the Rev. Mr. Richmond for one year. This sentence is yet subject to an appeal to a higher ecclesiastical court. The priest was charged with insubordination to his bishop.

Baptist Hymn Writer Dies.

The author of "Safe in the Arms of Jesus" died recently. He was Dr. William Howard Doane, and he passed away at the home of his daughter in South Orange, N. J. The Sunday following his death, it was the plan to have every Baptist church in the country sing the hymn that made him famous. He left substantial bequests to certain Baptist missionary societies at his death.

Opposed to Preparedness.

No subject seems to divide church gatherings these days more surely than a discussion of the "preparedness" propaganda going on throughout the country. One religious gathering seems to have been held, however, in which there was unanimity on this subject. The Church Peace Union held an all-day annual meeting in Bishop Greer's residence on Tuesday, December 14. This society was founded in February, 1914, by Andrew Carnegie. The Bishop of New York is president, and all the other officers were reelected. Dr. Frederick Lynch, the secretary, announced in the daily press of December 17, that the union was unqualifiedly opposed to the present-day demand for increased armaments for the United States, and that the trustees had decided that an appeal be made to the people to withstand such a demand.

Prepare For World Conference on Unity

The commission that is making ready for a World Conference on Faith and Order is in session at Garden City, N. Y. The commission is presided over by Bishop Anderson, of Chicago. More than fifty leading men from twenty different denominations are in attendance. In his opening address, Bishop Anderson said: "We look out upon the church today and instead of an interior indestructible and united we find it externally rent and torn asunder, largely disintegrated and incapable of molding the national conscience. Isolation, separation and disintegration are dispelling the power of the church of Jesus Christ. A bewildered world and a divided church are crying, 'How long, oh, Lord how long, until peace be established between nations and a unity made among the churches!' In the face of the religious conditions today is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and conscience and so charged with loyalty to Jesus Christ and his church?"

Perhaps the most surprising feature of the meetings was a report from the Vatican that the World Conference will be looked upon in a friendly spirit by the Pope and that prayers will be said for its success.

Secretary Gardiner reported a correspondence with Cardinal Gasparri in which the latter spoke of the attitude of the Pope in these terms:

"I need not here describe the affection with which I saw the august pontiff kindled for you. For you well know that the plans of the Roman pontiffs, their cares and their labors, have always been specially directed to the end that the sole and unique church which Jesus

Christ ordained and sanctified with his divine blood should be most zealously guarded and maintained, whole, pure and ever abounding in love, and that it should both let its light shine and open its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in Heaven.

"The august pontiff therefore was pleased with your project of examining in a sincere spirit and without prejudice the essential form of the church, 'or the inner essence of the church,' and he earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and co-operation of men's minds, and likewise by concord of their wills, unity of faith and communion may at last prevail throughout the world of men."

It was reported that two of the leading magazines of the Russian Church have published articles by eminent theologians urging the co-operation of the Russian Church. Similar articles had been published before the war by Protestant reviews in Germany, Finland, Hungary, Norway and Sweden. The editors of Greek, Old Catholic and Waldensian magazines have requested articles, which have been sent, explaining the purpose and method of the Conference, and La Ciencia Tomista (Dominican) of Spain has published a letter from the Secretary about the movement and has reviewed at some length the publications and commended the purpose of the Conference, though adhering to the Roman Catholic position.

The Sunday School

Lesson for January 30.

THE LAME MAN LEAPING.

Golden Text: Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. Acts 3:6.

Lesson, Acts 3; verses 1-12 printed.
Memorize verses 9, 10.

(1) Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. (2) And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; (3) who seeing Peter and John about to go into the temple, asked to receive an alms. (4) And Peter, fastening his eyes upon him, with John, said, Look on us. (5) And he gave heed unto them, expecting to receive something from them. (6) But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. (7) And he took him by the right hand, and raised him up; and immediately his feet and his ankle-bones received strength. (8) And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. (9) And all the people saw him walking and praising God. (10) And they took knowledge of him, that it was he that sat for alms at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

(11) And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. (12) And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

VERSE BY VERSE.

1. Peter and John. Faithful companions of our Lord, John is mentioned but twice in the book of Acts.—**The ninth hour.** Three p. m. Nine in the morning and three p. m. were the hours fixed by law for prayer. Ex. 29:41. Some of the devout Jews kept also the noon hour.

2. A certain man. A well known character at the temple. He was more than forty years old, see Acts 4:22.—**Was carried.** Was being carried as Peter and John were going into the temple.—**Whom they laid daily at the door into the temple.** Where the throngs of benevolent worshippers frequented the temple. He was a familiar figure in their city life.—**The door of the temple which is called beautiful.** The exact location of this gate is not definitely known.—**Ask alms.** A gift of charity.

3. Peter and John. Often mentioned together, and here regarded as ordinary worshippers, entering the temple at the hour of prayer.

4. Fastening his eyes. The word denotes fixed attention.—**Look on us.** He did not expect a gift from every one, hence Peter demanded attention, for his gift was not of the usual sort.

5. He gave heed. Looked eagerly, hopefully upon them. Peter's purpose in verse four is here realized.

6. Silver and gold have I none. Silver and gold money.—**In the name of Jesus of Nazareth.** In the power of God through Jesus Christ. Compare Mark 5:41; Luke 7:14.—**Walk.** His feet became strong, and he walked as Peter directed.

7. He took. The original meaning of the verb is to press or squeeze and hence means taking hold with a firm grasp.—**Immediately.** A favorite word with Luke, used many times in the gospel.—**His feet and his ankle-**

bones. These are technical words Luke uses and refer to distinct parts of the foot.

8. Leaping up. Strictly, leaping forth. It is also a medical term.—**Began walking.** Testing his newly acquired power.—**Praising God.** He recognized God, and not Peter as the source of the cure. He may have been truly devout.

9. All the people saw him. The man was a common sight and hence known by many. He would attract much attention in the temple.

The Priceless Gifts

The Lesson in Today's Life.

By ASA MCDANIEL.

The apostles were poor men, and yet they made many rich. Peter gave the lame man two things, each of which was worth more than silver and gold. He gave him the power to earn his own living, and brought him to the living Savior who is able to heal both body and spirit. He placed within his reach a fruit tree and not simply a basket of fruit. He helped the lame man to help himself.

Wayside Opportunities.

The opportunity for service came to Peter and John by the wayside, while they were on the way to another duty. Some of our best privileges and most useful hours come to us in this way, as the straw in which the artist Thorwaldsen's statues were packed brought over from Rome the seeds of new flowers to adorn the gardens of Copenhagen. Moses and David were called from keeping sheep to making nations. We are to be ever on the lookout for unexpected opportunities for service.

Peter said, "Such as I have give I thee." This is all he could give. We can give to another just what we really possess. If a man has money he can give money. If he has truth he can pass it on. If we have strength we can use it for others. The man who attempts to lift others above his own level has undertaken the impossible. It is therefore sound pedagogy that the most important element in teaching and preaching is the man behind them. A cold class cannot warm the indifferent member to active service.

The Best Gifts in Common Life.

The priceless gifts are found in the common experiences of life. Turgeneff was asked for a gift by a beggar. He searched his pockets, then said to the beggar, "I am sorry, my brother, I have nothing for thee." But joy came into the beggar's face. "That is enough," he said, "You have given me more than money, for you have called me brother." The gifts whose value can not be estimated in dollars and cents are the ones the world could not get along without. "Lincoln has nothing but plenty of friends," they said when he was nominated for the presidency. Smiles, sympathy, encouragement and love are the really great gifts of life.

One smile can glorify a day.

One word new hope impart.
The least Disciple need not say
There are no alms to give away,
If love be in the heart.

Judas stood among the priceless things that day in Simon's house, and the plea for them was hushed in his soul.

10. They took knowledge of him. They recognized him as the one who for many years had been asking alms of them.—**Wonder and amazement.** Two words; the one refers to the domain of feeling while the other that of intellect.

11. He held Peter and John. The impulse of excited gratitude; he did not want to be separated from his benefactors.—**All the people.** The worshippers.—**Porch that is called Solomon's.**—It ran along the eastern wall of the temple. It was erected on the ground which Solomon had filled in and from this it probably received its name.

12. It. The wonderment of the people who gathered about him.—**Answered.** He began to speak to the astonished people who wished for an explanation.—**As though by our own power.** Peter disclaimed any power apart from God in the healing of the man.

Only a shallow and unspiritual judgment will think less of him for knowing the selling-price of alabaster and nard. His sin lay in that he had lost the power to see in these things the higher values. "He had eyes to see but saw not." He had heard Jesus say that Solomon in his state robes was not so well dressed as a wild flower, and that the widow's half-farthing was worth more than the jewels of the rich, and that a cup of cold water was worthy of a heavenly reward, yet he had not learned that there were things too beautiful to be sold. All the best things are given away. No man was ever rich enough to buy a poem. If it is his he must have it as the priceless gift of God to the soul. Neither can you buy happiness, a home, or a good conscience.

The Medical Missionary.

The healing of the lame man is being performed by the medical missionary of today. It is true that the missionary does not heal instantaneously, but the slow process of the scientific method has supplanted the swiftness of such a cure as our lesson narrates. The medical missionary performs many gradual cures that seem no less than miracles to the people. Some missionary in Persia has said, "Medicine has been the magic key which has opened every door of fanaticism, bigotry and opposition." "They have seen the blind led into our hospitals and go out seeing. They have seen the lame carried in and go out walking." These modern miracles have led the people to have confidence in the missionaries who unselfishly risk their life for men and women in all lands. What is done in the fields far from home is being done over and over again in the home land. We may not be able to do the work, but we may HELP do it.

"Social Service."

The church of our day and many of the larger and better Bible-schools are engaging in "social service." There is no doubt in the minds of men and women who have made a study of the matter that in the past this form of our duty to the "other fellow" has been neglected. But at the same time we must not forget that Jesus has been calling for laborers in that field of service since he led the way while on earth. Through the spirit he has been the inspiration of this kind of work in all ages since that time. It is Jesus Christ who has fired men's hearts with the emotions of sympathy, pity and love, which have sent them forth to all forms of social service. The story of every refuge, asylum, home, and helpful institution would find a place in the complete biography of our Lord.

Disciples Table Talk

A New Honor for W. E. M. Hackleman.

For many years W. E. M. Hackleman has been known among the churches as an able leader of song. His face is familiar to convention goers over the country. Nearly three hundred conventions have enjoyed his leadership. He has made four trans-continental tours with groups of leaders in the interest of church work. For several years also Mr. Hackleman has been connected with the management of Bethany Assembly, which for over thirty years has served as a Mecca of Indiana Disciples and of Disciples from many other states. At the recent thirty-third meeting of the Board of Directors of the Assembly, Mr. Hackleman was unanimously elected to the presidency. This honor follows eight years of efficient service by Mr. Hackleman as secretary of the Assembly. Preparations are now being made for "1916, Bethany's Greatest Year." The Schools of Methods and Efficiency will be conducted by experts, and many new features will be added. An interesting feature of the 1916 meeting will be the "Home-coming."

I. J. Spencer Closes Twenty-First Year at Central Church, Lexington.

Deserved tribute for a service extending through twenty-one years as pastor of Central church, Lexington, Ky., was paid on Jan. 2 to I. J. Spencer by members of his congregation. Resolutions complimenting Mr. Spencer for his service, not only to the local congregation, but to the Disciples of Christ as a whole, were passed by a unanimous vote. The resolutions commending Mr. Spencer upon his long and successful service were introduced by Prof. W. C. Bower, and were highly complimentary to the ability and achievements of the Lexington pastor. During the present ministry this historic church has grown to be one of the outstanding churches among the Disciples. Its membership has increased since 1895, when the present minister began, from a little over 800 to more than 1,700. The funds gathered and disbursed for local, benevolent and missionary purposes have increased three-fold. Within the past year the spacious auditorium has been remodeled and rededicated and there has been completed and dedicated, with provision for all indebtedness, a splendid modern educational building, making the present material equipment one of the most commodious, modern and beautiful in the brotherhood. In addition to the demands made upon his time and strength by the pastorate of a large city church, Mr. Spencer found time to superintend the Sunday-school for seventeen years, besides teaching for a time two large classes. Throughout his ministry he has placed much emphasis upon the educational function of the church and many of his early ideas anticipated modern tendencies in religious education. Evangelistic activity also has characterized the leadership of Central church through these years. More than 2,000 persons have been added to the church as a result of his labors, and during his entire ministry of forty years between 7,000 and 8,000 members have been added to the churches which he has served. Few Sundays pass in Central church without additions to its membership. Mr. Spencer has always taken a deep interest in the affairs of the community, and has had an active part in the movements looking toward civic betterment. For many years he has been an outstanding figure in the co-operative work of the Disciples of Christ, serving as a member of the executive committee of the Foreign Missionary Society, a Curator of Transylvania College, a director of the Christian Board of Publication, a trustee of the Board of Ministerial Relief, and a member of the Commission on Christian Unity.

His voice has been frequently heard in our national conventions and his pen has made substantial contributions to the periodical literature of the Restoration Movement. All these significant facts were emphasized in the resolutions offered by Professor Bower. Especially to be noted is the fact that Mrs. Spencer receives a large share of praise for her abundant service in Lexington and in wider fields.

George H. Combs 23 Years in Kansas City Pulpit.

George H. Combs, pastor at Independence Blvd., church, Kansas City, Mo., has recently closed a period of twenty-three years of service in that field. The Kansas City Journal takes occasion to say some good things concerning Mr. Combs at this time of celebration: "Occasions often arise,"



Rev. George H. Combs, who has had a remarkable career as a leader in Kansas City Disciplesdom.

writes the Journal editor, "which make especially opportune the paying to a man while he is still alive a tribute of the kind too often withheld until he has passed away. Rev. Dr. George H. Combs is one of the 'livest' ministers of the gospel in this community, and therefore this small testimony to his worth as clergyman, as a man and as a citizen partakes of the character of an 'obituary' only in so far as it is called forth by the celebration of twenty-three years of effective work in a variety of capacities in this community. This tribute voices the sentiments not only of the congregation of the Independence Blvd. Christian church, but of his ministerial brethren of all denominations, and of the people of Kansas City as a whole. It is particularly fitting that the completion of this long term of service, which is not quite so dramatic as the psychological 'silver jubilee' but is still far out of the ordinary, should be observed, as it will be next Sunday morning and next Tuesday evening, by the church to which Dr. Combs and his gifted wife have given these long years of devotion. Dr. Combs is more than a profound and scholarly thinker. He is a man of positive force in the community and has always been identified with forward movements of the city. If felicitations may be extended to him, they may be extended in even larger measure to the congregation and to the community in whose effective service he has grown gray."

Terre Haute Pastor Will Organize Bible-schools in Community.

J. Boyd Jones, pastor at Central church, Terre Haute, Ind., is planning to extend the influence of this great church in the spring by organizing Bible-schools throughout the county. These will be cared for by young men whom Mr. Jones is training in Christian work at Central. Some of these are students in the State Normal, others are young men brought by Mr. Jones from the church at Anderson, Ind., where the training of Christian workers was carried on with remarkable success in the great church there. It is hoped through these Bible-schools organized in rural districts to establish after a while substantial churches, ministered to by the young men who are giving their time and talents to the early organizations.

Leavening Unchurched Oklahoma.

It is said that eighty-two per cent of the population of the state of Oklahoma is unchurched. That there is here a rich field for the development of Disciple churches is noted with enthusiasm by the state secretary, E. V. Spicer, and his reports of numerous evangelistic meetings usually tell of large results in conversions. W. A. Merrill sees a fine opportunity to Christianize this great state from the state schools as centers, and is giving his best effort to his work at Edmond, which is a Normal school town. During the past year 95 persons were added to the congregation at Edmond through Mr. Merrill's work, most of them coming at regular services. Under great handicaps, financially and as to buildings, the work at Edmond is going forward fruitfully under Mr. Merrill's ministry.

National Secretaries Honored by Cincinnati Church.

President F. W. Burnham, of the American Society, and Secretary A. E. Cory, of the Men and Millions Movement, were elected elders of Central Christian church, Cincinnati, at its annual meeting held on Jan. 5. During the past year there has been a net gain of 96 in the membership of this church, and \$8,000 has been raised for all purposes. C. L. Waite is entering upon his fifth year as pastor at Central.

Ohio Gains in Disciple Ministers.

It is not everywhere known that Ohio Disciplesdom has as an integral part of its work an Advisory Committee on Pulpit Supply. I. J. Cahill, State Secretary, calls attention to the fact that through this helpful service the number of Disciple pastors in Ohio has been increased in the last five years from 262 to 338. Mr. Cahill writes that if all states should give attention to supplying pulpits for worthy preachers, young men of talent would not hesitate to embark upon the ofttimes uncertain sea of the ministry. The efficiency of the Ohio state work is seen also in the fact reported by Mr. Cahill that 95 churches of the state are taking the Every Member Canvass for missions and local expenses this year.

Memphis Pastor Inaugurates Employment Bureau.

A. R. Adams, pastor of the Decatur street church, Memphis, Tenn., has inaugurated a new plan which seems to be proving popular. Mr. Adams believes that it is the duty of the church to minister to the bodies as well as to the souls of men, by aiding them in securing employment and advising them in difficult matters. He believes that the church should work seven days in the week, instead of one in seven. In carrying out this idea he has established an "Information Bureau," and spends fifteen minutes every Sunday evening answering questions and giving advice.

Wabash Ave., Kansas City, Mo., Rejoices Over 1915 Achievements.

L. J. Marshall received 78 into the Wabash Ave. church, Kansas City, Mo., during 1915. This congregation enters the new year with all current bills paid, all missionary offerings taken, and a sum paid on its building debt.

Beaver Falls, Pa., Builds Larger for Bible School.

The best sign of a growing church is a developing Bible-school. C. M. Smail is essentially a Bible-school promoter. His great school at Beaver Falls, Pa., has reached an enrollment of 563, and some of the classes have grown to such numbers that new rooms are being added to the plant for their occupancy. The young men's class has just opened up its new home, and another room for intermediate boys is under construction. A secret of Mr. Smail's strength is his evangelistic temperament. During the two years he has led in the Beaver Falls work 189 persons have been added to the church membership. About \$5,000 has been raised for all purposes by the congregation. Mr. Smail has been invited to preach the mid-winter baccalaureate sermon at the local high school.

National Secretaries Banqueted at St. Louis.

During the Mid-winter meeting of the National Secretaries of the Disciples, at St. Louis, late in December, the Christian Board of Publication entertained a group of them at a luncheon. Among those present were: Grant K. Lewis, F. W. Burnham, and Robert Hopkins, representing the American Society; Mrs. Anna R. Atwater, of the C. W. B. M.; James H. Mohrter, National Benevolent Association; A. McLean, S. J. Corey, and Bert Wilson, representing the Foreign Society; George W. Muckley, of the Board of Church Extension; W. R. Warren, secretary Board of Ministerial Relief; Graham Frank, W. F. Richardson, Mrs. Griest, Mrs. Lura Thompson Porter, E. L. Day, W. C. McCurdy, C. M. Chilton, Edgar DeWitt Jones and S. H. Zendt, members executive committee of the General Convention; A. E. Cory and R. H. Miller, Men and Millions Movement; L. E. Sellers, Temperance Board; Claude E. Hill, Christian Endeavor Board; President Hill M. Bell, representing the Des Moines Committee; A. C. Smither, F. D. Kershner, and E. E. Elliott, of the Christian Board of Publication; and O. O. Kinney, of Chicago.

Church Grows from 150 to 800 Membership in Five Years.

The story of the development by Frank W. Mutchler and his forces of Grant Park church, Des Moines, from a membership of 150, five and a half years ago, to a present membership of over 800 is an unusual one. Each year has added about 125 to the membership of the congregation. The Bible-school has reached an enrollment of about 600. To house this rapidly developing work a splendid new building is now being erected. The first floor, which is incomplete, will when finished, seat a thousand persons. The structure is of white rock front brick and cement blocks. The church is located in a densely populated portion of the city, and has a tremendous opportunity for service because of that fact. Mr. Mutchler and his people have gained wide reputation for their care of the poor and sick of the community in which they are called to work. A recent meeting held by W. J. Minges and company resulted in the addition of 400 new members and the reconsecration for more active service of over 300 members of the congregation. A significant feature of Mr. Minges' work was the enlistment of forty workers as volunteers for the ministry or the mission field.

Columbus, Ind., Church as Good Samaritans.

Jackson Street church, Columbus, Ind., ministered to by William Hobson, gave a great dinner to the poor of the city on Christmas day. Over two hundred hungry persons enjoyed the dinner. Many plates were sent out to the sick and 300 children were provided with treats.

Enid, Okla., Holds Banners for Christian Endeavor Efficiency.

A. G. Smith, pastor at Enid, Okla., takes a good deal of pride in the fact that his Senior Christian Endeavor Society holds the efficiency banner of the state for the third consecutive year. His Intermediate organization holds the banner for increase in

membership. The Senior Society has an enrollment of 112, the Intermediate 108 and the Junior 64. Over two hundred persons were added to the church membership during 1915.

Pleasantville, Ia., Pastor as Missionary.

The missionary spirit strongly pervades the work of Walter B. Zimmerman, pastor at Pleasantville, Ia. Beach is a new community a few miles out from the town, and Mr. Zimmerman has gone in with the Gospel message, with the result that from his first week of service over fifty persons were added to the Disciples' organization. A new home will be dedicated by the Beach congregation soon.

Champaign, Ill., Church Will Not Lose Pastor.

S. E. Fisher, pastor of University Place church, Champaign, Ill., stated at the close of the morning service, on December 26, that he had concluded to accede to the wishes of the church that he continue indefinitely in the relation of pastor. Three weeks ago the congregation held a meeting to act upon his request for release that he might accept a call to the pulpit of the Central church, of Des Moines, Ia. At that time many petitions from various sections of the church's activities, especially from the young people, were received, and it was voted unanimously not to release him if it could be avoided. Mr. Fisher said he thought Christmas was an opportune time to have all

questions of uncertainty as to future relations cleared away.

Peoria, Ill., Pastor Criticizes New Year Revels.

Characterizing the wide open celebration of the New Year in Peoria as a species of idolatry, Homer E. Sala of Central church, delivered a stinging remonstrance at the debauchery and drunkenness in his sermon on "Modern Idolatry." "In spite of the fact," said Dr. Sala, "that the Bible says we shall have no other gods, people today have too many of them—gods of wealth, style, fame, mind, ease, pleasure, sensation, chance, passion and booze. These gods can be summed up under the word 'self,' while our God, the true God, is 'others.' Peoria worshiped at the shrine of passion on New Year's eve. Revelry, debauchery, licentiousness and drunkenness was the indecent way thousand in this city started the new year. It is a great honor to have all the load of booze one can carry and be a church member, too. Yes, and some of them were drunk. Some pride themselves as being intelligent and then make a beer barrel of themselves or drown themselves in a wine vat. It must be a great honor to a city to vaunt itself in such drunken debauchery at the close of a year that has been drenched in blood. Daniel and the good people of Babylon were not compelled to witness any worse debauchery than went on in our city New Year's eve. The time has come when the church of God and decent Peoria must raise its voice against this iniquity."

W. F. Turner Sees His State "Go Dry"

Last night in company with two newspaper reporters and two policemen, I visited at 11 p. m. all the saloons of this city to see them in their death throes. For after three fierce battles in this county with the licensed liquor traffic in each of which we were beaten by a narrow margin we were

"clear out," and out they swarmed singing, yelling and cheering. A big barkeeper came out of one of the largest saloons, waved goodbye to the "boys," went inside and turned the key in the door—I hope for ever. And as I stood there amidst the din, thinking of the doors of thousands of saloons closing that minute in seven states, a sure prophecy of a dry nation in the very near future, it seemed to me I had ample recompense for all the tears and heartaches and disappointments of a long ministry.

I wanted to shout and sing. I thought of the song of Miriam at the Red Sea when she looked back and saw Israel's enemies overthrown.

"I will sing unto the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation;
This is my God and I will praise him;
My father's God, and I will exalt him.
The Lord is a man of war:
The Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea:
And his chosen captains are sunk in the Red Sea.
The deeps cover them;
They went into the depths like a stone.
They sank as lead in the mighty waters."

It indeed seems like a miracle to think of Seattle, Tacoma, Spokane and Portland, four of the great cities of America without a saloon, distillery or brewery. The "wets" cried in the campaign, "No great city was ever a dry city." But behold our own quartet of dry cities.

So on the first day of the new year I just wanted to send greeting to all the friends and workers in the east and tell you to push the battle. "By faith the walls of Jericho fell down." Keep marching round. You will have the victory by and by. And it is worth the battle!

W. F. Turner.

No. Yakima, Wash., Jan. 1, 1916.

Automobile as Gift to Pastor.

P. H. Green, pastor of the church at Oakland Ia., was presented with a new automobile as a Christmas gift from the members of the church.



Rev. W. F. Turner.

rewarded at last by becoming a part of a great tidal wave of prohibition which has swept Washington, Oregon and Idaho into the "dry" column. So after fighting the accursed saloon traffic for twenty years I wanted to see it die with my own eyes. The saloons were dying with the old year. The crowds of men taking their last drinks in the familiar places were a great study. Young men, the "regular," and the old "soak," mingled together. Old "snags" of humanity, unshaven, dirty and unkempt talked of their common grief. Barkeepers smiled and seemed to anticipate the end with some degree of real delight.

At 12 o'clock one side of a block where saloons were thickest was lined with men, women and children watching for the answer to their prayers. When the midnight whistles blew and the bells rang in the new year policemen entered every saloon and told the "boys" it was time to

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A. J. Bush Honored by Texas Disciples.

On the evening of December 26, the Oak Cliff (Dallas) church observed the fortieth anniversary of the ministry of A. J. Bush in the state of Texas. When Mr. Bush landed at Indianola on Christmas Day, 1875, there were but five Disciple churches in the state that had regular preaching of any kind; there were only about a dozen preachers in the entire state, and the majority of them made their living as farmers, ranchmen, blacksmiths, lawyers and doctors and preached incidentally. There was no form of co-operation in the state at large and when in 1876, Mr. Bush came to Dallas to a state meeting, the entire time was spent in wrangling; those present refused to endorse any form of co-operation between the churches at large or between individual congregations. Mr. Bush went back to South Texas sick at heart and formed a co-operation in Lavaca county. When the Texas Disciples became convinced of the necessity of a real state missionary organization, Mr. Bush was called on to take charge of it and do the pioneering work. This he did and developed the work, in eight years, from nothing to what it later came to be, when Mr. Bush was employing twenty men and raising \$25,000 a year. When the orphan's home at Dallas was to be built, Mr. Bush was called from a pastorate to do pioneer work again. When this work was completed he retired to a pastorate and was once more called out to raise money and build the Fowler Old People's Home, and this, too, was carried out successfully by him.

Grant W. Speer at New Philadelphia, O.

J. H. Coil, pastor at New Philadelphia, O., is enjoying the help of Grant W. Speer, of Toledo, in a series of January meetings. During the first week, however, Mr. Coil himself preached. Mr. Speer's topics for the present week are: "The Christian. How?" "A House of Prayer." "Salvation—Feeling, Knowledge or Faith?" "What Sin Does for a Man." "Sound Doctrine." "Mother and Christ." "The Pentecost of Calamity." "If Christ Should Talk to Me?" "Leaving Home."

A New Year's Event at Broadway Church, Los Angeles.

Twenty years ago, writes Pastor Charles F. Hutslar, B. F. Coulter preached the first New Year's sermon at Broadway church, Los Angeles, from the text, "Have Faith in God." Since that time, Mr. Hutslar reports, each first Lord's day in the year, a sermon has been preached in this pulpit from the same text. The fine success of Mr. Hutslar in this western field has been noted with great pleasure by his friends in the East, from which region he went forth two years ago.

Robert Sellers, Elwood, Ind., Called as Pastor for Twelfth Year.

By an unanimous vote Robert Sellers, of the Elwood Ind., church has been elected as pastor for his twelfth year. He is the oldest minister, in point of service, in the city and has been very successful in his work. A recent evangelistic meeting added several hundred members to this church.

Ft. Worth Pastor Conducts Three Bible Courses.

E. M. Waits, pastor at Magnolia Avenue church, Ft. Worth, is an aggressive promoter of the educational phase of church work. He has built up an excellent Bible-school of 663 enrollment, 442 new scholars having been added during the year. But his efforts go beyond the walls of his church school. During the past year Mr. Waits has conducted a New Testament course for the local Young Women's Christian Association, and one on Literature of the Bible for the "Browning Bible Class." Mr. Waits' record for 1915 included: 110 sermons, 30 special addresses, 250 pastoral calls. Over 100 persons have been received into the church. State missions, State Bible-school work and



Rev. E. M. Waits, who is a leader in Community Bible Study in Ft. Worth, Tex.

Texas Christian University have received largely of Mr. Waits' services. The church's proposed missionary budget for 1916 provides for an expenditure of \$1,330.

The Year's Achievements at Lincoln Neb., First.

The past year has marked an epoch in the history of First church, Lincoln, Neb. The removal of the last cent of indebtedness on the church property in itself was enough for one year's work, for an ordinary congregation, but the Lincoln people are not ordinary. The ladies' circles had the interior of the building beautifully decorated, new light fixtures installed and the choir loft lowered to make room for the pipe organ. Over three-fourths of the cost of the new organ has been pledged and much of it paid in. The final great step forward was the employment of an assistant to the pastor, H. H. Harmon, in the person of J. L. Kohler.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

Moline, Ill., Disciples to Have Church Home.

Tabernacle revival services of First church, Moline, Ill., have been well attended at all sessions. Several important matters were taken up at one session of the Sunday-school, which voted to start collecting a fund for the new church building. Plans were submitted and adopted whereby collections will begin at once. Members pledged \$500 toward the new building as a beginning. Fifty-seven persons were added to the church membership during the recent revival services.

J. G. Slayter Appreciated at East Dallas, Texas.

At the annual membership banquet of the East Dallas, Tex., church, official action was taken by the members increasing the salary of the pastor, John G. Slayter, to \$3,600, an addition of \$600 to the salary he received during the past year. It was also voted to increase the budget of the church to \$9,000 for 1916. The unusual increase in the pastor's salary was a mark of appreciation from the congregation for his services during the past year which have resulted in the unusual growth and development in all departments.

George L. Peters Grows Big Church.

George L. Peters, pastor of North Side church, Omaha, Neb., reports an 85 per cent increase in membership in the last nineteen months. An increase in salary was recently voted to Mr. Peters by the Omaha congregation.

Church Membership Increases 33 Per Cent in Year.

The annual meeting of North Tonawanda, N. Y., church, brought forward splendid reports from all departments. Every treasurer reported all bills paid out and a balance on hand. The total amount of money raised in all departments for the year was \$5,500, and the total balance on hand is \$184.28. The pastor's report showed a gain of 33 1-3 per cent in membership over last year. George H. Brown is pastor at North Tonawanda.

Toledo, O., Central, Has City's Largest Bible School.

It is a real achievement reported from Toledo, Central church, to which Grant W. Speer ministers. This church is said to have the largest school in the city, larger even than the Marion Lawrance school, of international fame. This school will soon have a modern plant, as a crowning achievement in the work of Mr. Speer during ten years' ministry.

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A. M. Haggard Dedicates Another Church.

"Dedication Number 156," in the record book of A. M. Haggard, of Drake University is his service at Belinda, near Chariton, Ia. He was with this people over Sunday, Dec. 26, and not only covered the balance due upon bills, but raised enough to purchase seats and furnace, and do also other things not contracted for. Ezra McKim is the pastor at Belinda. Mr. Haggard reports that Mr. McKim was ordained at the close of the day to the ministry of the gospel which he has preached faithfully for about five years. The house at Belinda is a fine community center, having a good basement and ample room for the Sunday-school. Mr. McKim is now in a meeting which promises well.

Ministerial Relief Gains.

For the quarter ending Dec. 31, the Board of Ministerial Relief, of Indianapolis, reports a gain of \$2,279.67, or 58 per cent over the corresponding period last year. The net gain in total receipts was \$790.62, or over 14 per cent. Three ministers and three widows of ministers have just had their names added to the pension roll, which now shows 131 names.

Barry, Ill., Pastor Preaches Fourteen Sermons on the "Prodigal Son."

E. B. Quick, pastor at Barry, Ill., began on Jan. 2 a series of Sunday evening sermons, based upon the parable of the "Prodigal Son." The following are the themes discussed: "Man's Relation to God"—"A Certain Man Had Two Sons." "Providence"—"He Divided Unto Them His Living." "Sin"—"He Wasted His Substance." "Retribution"—"He Began to Be In Want." "Conviction"—"He Came to Himself." "Salvation"—"I Perish Here." "Faith"—"I Will Arise and Go to My Father." "Repentance"—"And He Arose and Came." "Atonement"—"While He Was Yet Afar Off, His Father Saw Him." "Confession"—"Father, I Have Sinned." "Forgiveness"—"Bring Forth Quickly the Best Robe." "Consecration"—"Make Me as One of Thy Hired Servants." "Acceptance"—"He Hath Received Him." "Heaven"—"They Began to Be Merry." A large, original illustration drawn by the pastor is used in connection with each of these sermons.

Brotherhood Work Succeeds in Kirksville, Mo.

As a result of a union meeting held at Kirksville, Mo., a few weeks ago, a Brotherhood of Christ has been organized among the men of the churches of the town. This band of men has opened rooms in a downtown section and in addition to the reading room feature holds a Sunday afternoon gospel meeting. It also carries on other activities such as will promote Christian living among men. As a result of this renewed interest in the work of the kingdom of God the Bible-schools of the town have been increased at least one-third in their attendance.

Indiana Church Promotes Physical Culture.

The church at Danville, Ind., C. O. Lee, pastor, is holding and directing the interest of the young people through gymnasium classes in which 140 of the young people are enrolled under a paid director. On a recent Sunday Stephen J. Corey delivered three addresses on his missionary journeys.

California Has New Bible-school Superintendent.

Geo. W. Brewster, Jr., who recently closed a great work at San Jose, Cal., has just accepted a call to become State Secretary and Superintendent of the Bible-school for Northern California. His knowledge of the field and of the Bible-school work and the needs of his state will mean much for the Bible-school development in Northern California.

Reception for Kansas City Pastor.

Budd Park church, Kansas City, Mo., held a reception for its new pastor, Hugh Lomax, on the evening of December 30. Addressees

were made by Frank L. Bowen, city missionary to the Christian church, Dr. J. B. Crutcher, Bert Wilson and Mr. Lomax.

Ohio School to Enlarge for Bible-school Efficiency.

The church at Edon, O., has closed a good year's work. During the year 29 have been added to the membership of the church. Total moneys raised for all purposes, \$1,829.75. Some badly needed repairs have been made on the church property. A furnace has been installed in the parsonage. At the annual meeting of the congregation held on New Year's eve, it was unanimously voted to build an addition to the church home. This will provide for better Bible-school facilities and also give suitable quarters for the social life of the church. The church begins the new year with all departments well organized. A meeting will be held during the month of February. The minister, S. B. Braden, will be assisted by Arthur Haley, of Canon City, Colo.

Kentucky Disciples Lose Pioneer Leader.

Secretary Corey reports the death of J. W. B. Smith, a warm friend of the Foreign Society and one of its honored life directors. His demise occurred at his home in Latonia, Ky., January 3. Mr. Smith had been a faithful and successful preacher of the gospel for about forty years. He preached in other states besides Kentucky, as Tennessee, California, Missouri, Indiana and Ohio. He was a man of scholarship—well-informed upon current questions, with deep interest in all that relates to men everywhere. Mr. Smith's interest in mis-

sions was deep and vital. The March offering and Children's Day were always observed wherever he preached. He led his congregation in direct personal gifts. Besides this leadership he gave several thousand dollars on the annuity plan. He deeded the Foreign Society a house and lot just a few days before his death. The funeral was conducted by H. C. Runyan, the pastor of the Latonia church, of which Mr. Smith was an elder. F. M. Rains, secretary of the Foreign Society, assisted in the funeral service, he having known him for some forty years. The burial was at Highland cemetery, not far from Covington, Ky. Mr. Smith was a veteran of the Civil War, a native of Kentucky, and was sixty-eight years of age. Of his immediate family, only his wife survives him.

G. H. Combs for Preparedness.

George H. Combs, pastor of Independence Blvd. church, Kansas City, Mo., urged the Kansas side Mercantile Club in a recent address to support the preparedness program and to do all in its power to see that this nation provided better defenses.

Hopkinsville, Ky., First Church Reports.

J. N. Jessup is making records at Hopkinsville, Ky., as at Little Rock, Ark., where he served as pastor before coming to Hopkinsville, succeeding Harry D. Smith there. During 1915, 201 persons were added to the church membership; the resident membership now being 907. Money raised by all departments for all purposes, \$9,191.55; contributed to missions and benevolences, \$2,926.14.

Foreign Mission Snapshots

In the recent coronation of the new Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious character that the honors are in effect a recognition of its value.

The feeling is general among the preachers and the leaders in the churches that the March offering should be observed, even though the Every Member Canvass has been made and the weekly system of giving has been adopted. In this way many are reached that would not otherwise be reached, and the regular givers will be stimulated to more punctual giving for many causes.

The Mission Year Book gives the total number of Protestant Christians in China as 356,000. The foreign missionaries number 5,186, and Chinese workers, 17,879.

"Politically, China's future is uncertain. It cannot be doubted that she has made real progress toward democracy, though it remains to be seen how far she will be able to adapt what she has learned to present conditions."—W. P. Hamlet.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society, and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.

One of the most interesting features of the Endeavor Day exercise, "The Least of These," is the sketch entitled, "The Missionary Committee Meets." It is unique and is sure to please the young people. Orders for Endeavor Day supplies are coming in nicely, and without question the first Sunday in February will be an occasion long to be remembered by the societies observing the day in this manner. If your society has not ordered supplies, please do so at once. Box, 884, Cincinnati, O.

A few years ago China was a back number and enjoyed none of the improvements of modern civilization. Today there is an entirely new situation. She has a good telegraph system, extending to all important points in the land, operation by the central government; a modern postal system,

which gives very good service. She has also now several thousand miles of railway, besides several thousands projected, which have been delayed only through lack of funds, owing to internal disturbances and the European war.

S. J. Corey, Secy.

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Loveland, Colo., First Church in Vital Service.

Among the results of keeping a "White Christmas" at First church, Loveland, Colo., where J. E. Lynn ministers, ten persons were added to the church, in response to the appeal for gifts of self; twenty-six dollars was given in money and several barrels of useful things gathered together for the Christian Home at Denver. A few weeks ago the school gave fifty dollars to home missions; this far exceeded the offering for that purpose in previous years. The Loveland church, on Sunday night, Jan. 2, held a New Year's celebration in honor of the going into effect of the state amendment that makes the state dry. Governor George Carlson was the principal speaker of the evening. The meeting was planned by the young men's Bible-class, of which the pastor is teacher.

Dr. Shepherd in Institute Work at Bloomington, Ill.

Robert P. Shepherd, former educational director of the Illinois State Sunday-school Association, is now in Bloomington, Ill., for a ten days' educational institute. Dr. Shepherd comes under the auspices of the educational department of First Christian church, but opportunity will be given teachers and religious workers of the various churches of Bloomington and Normal to take the course he offers. The institute will be composed of five distinct sections, as follows: 1. The Use of Scripture in Cultivating Personal Religion. 2. Parents and Teachers of Children Under Twelve. 3. Leaders, Parents and Teachers of Youths (12-20). 4. Teachers and Officers (present and future) of Adult Church Work. 5. Popular Lecture Period. The institute is timed for Jan. 9-19.

Texas Bible-school Gives \$400 for Benevolence at Christmas Season.

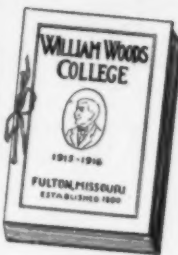
A feature of the Christmas celebration at Central church, Dallas, Texas, was the gathering of the offerings of the Bible-school classes for the aged and the orphans in the Fowler Home, which is located at Dallas. A class of young women pushed a truck piled high with provisions down the aisle to the front of the church. Another class of young women sent in with three of their number the weight of those three in sugar. A class of tots sent a load of hams down the aisle. Another class, with the janitor in white cap and white apron at their head, marched down the aisle laden with cream of wheat. A class of young men brought the price of a wire fence for a chicken lot needed at the home, and the Junior Boys' Department donated 500 pounds of chicken feed. Another class of young men gave 200 pounds of flour. A class of young women had constructed a rainbow across one of the great windows of the place and at its foot had hidden a pot of gold coin, the clue to which was a cord which wound about the room in a most perplexing way. It fell to the president of the Board of Managers of the Fowler Home to follow the clue to its golden end, which he did amid the laughter of those present. Another class brought bed clothing and still other classes made gifts equally valuable. The cash offerings made were as follows: By the officers of the school, \$18, by a young women's class \$30, by a class of older women \$115, and by a class of men \$75. The total of gifts of money and provisions was a little more than \$400.

R. W. Stevenson to Enter Evangelistic Field.

R. W. Stevenson, recently of Edmonton, Alberta, Canada, is planning to hold evangelistic meetings after March 1. Mr. Stevenson has held pastorates with churches in New York state, also in Ontario, as Provincial evangelist for a number of years, and was in the pastoral work in the city of Toronto for five years. References can be had by writing President A. McLean, of the Foreign Christian Missionary Society, also the American Missionary Society. His address after March 1 will be 1535 Dufferin St., Toronto, Ontario, Canada.

William Woods College

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JOSEPH A. SERENA, President, Fulton, Mo.

(This college is owned and conducted by the Christian churches of Missouri)

Kinston, N. C., Dedicates Building Free From Debt.

Percy G. Cross is given much of the credit for the successful dedication of the new building at Kinston, N. C., where Bernard P. Smith ministers. About \$30,000 was needed to cover the indebtedness, but at three services a total of \$36,000 was raised in cash and pledges. The presence of Preston Bell Hall, former pastor, added to the joy of the occasion. Mr. Cross preached an unusual sermon on the theme, "The Master's Cup."

"White Gifts" at Hillman Street, Youngstown.

Reports coming from many churches of Christmas achievements indicate that the giving of "self" to Christ has been emphasized generally. At Hillman Street, Youngstown, where Walter S. Goode ministers, eighteen persons made the good confession. The Youngstown church is one of

the kind that enjoys a continual revival; during the past three months thirty-one accessions to the membership of the church are reported. At the Christmas gathering about \$30 in cash and an abundance of clothing and food were collected for a children's home of Youngstown.

Jefferson City, Mo., Church Makes Canvass.

A. R. Liverett, pastor at Jefferson City, Mo., writes that, on January 2 this church put on the Every Member Canvass with results that were most gratifying. There was an increase of 25 per cent to 40 per cent in pledges for local expenses and missions over any previous record. Seventy canvassers were sent out at 2 o'clock and by 5 they had all returned. Mr. Liverett reports that the uplift given to the church in spiritual and social fellowship made the effort worth while if no pledges had been secured.

Facts and Figures from Disciples Fields

CALLS.

F. W. O'Malley, Riverside, Cal., First, to Bowling Green, Ky., First. Accepts.
J. J. Evans, Transylvania College, to Sacramento, Cal., First. Accepts.
Otto B. Irelan, Santa Clara, Cal., to Weleetka, Okla. Accepts.
L. B. Haskins, Palestine, First, to Dallas, Oak Cliff, Tex. Accepts.
G. E. Greves, McConnellville, to Washington Court House, O. Accepts.
Sam. J. White, to Meridian, Miss., First. Accepts.
W. S. Hood, Adrian, to Cleveland, Mo. Accepts.
J. S. Van Oram, Shelby, to New Carlisle, Ind. Accepts.
Immanuel Jones, to Kansas City, Kan., Argentine church.
Chas. Barnett, Carrollton, to Lanark, Ill. Accepts.
Geo. R. Southgate, Niantic, to Heyworth, Ill. Will begin work next month.
W. H. Storm, to Humboldt, Ill. Accepts.
M. L. Moore, Franklin, to Bowling Green, Ky., Twelfth. Accepts.
J. N. Harker, Columbus, Miss., to Bristol, Tenn., Central. Accepts.
L. A. Warren, to Hinton, W. Va. Accepts.
Leslie Moody, to Eagle Mills, N. Y. Accepts.
C. E. Nichols, Vinita, Okla., to Shelbyville, Mo. Accepts.
H. H. Utterback, Palmer, to Scottsbluff, Neb. Accepts.
R. V. Hughes, Guyman, to Tryon, Okla. Accepts.
W. J. Lloyd, Mankato, Kan., to Beaver City, Neb. Accepts.

RESIGNATIONS.

C. R. Piety, Greenville, Ill.
C. D. Haskill, Williamsville, Ill.
T. S. Handsaker, Heppner, Ore. Church refuses resignation.
J. Williams Stephens, Clifton Forge, Va. Would like to locate in the west.
N. J. Nicholson, Udell, Ia.
J. H. Tiller, Bloomfield, Mo.
C. D. Pearce, Knobnoster, Mo.

F. M. Dowling, Fullerton, Cal. Church has refused to accept resignation.
R. J. Bennett, Sharon, Pa.
O. A. Adams, Opportunity, Wash.
J. J. Payseur, Mt. Pleasant, Ia.

EVANGELISTIC MEETINGS.

South Bend, Ind., First, J. M. Alexander, pastor; Walter M. White, evangelist; W. E. M. Hackleman, singing. To begin January 23.
Warren, O., E. A. Hibler, pastor; Crayton S. Brooks, evangelist. To begin Jan. 16.
Winimac, Ind., J. E. Stout, evangelist.
Cairo, Ill., J. S. Clements, pastor; Organ-Burton company; 47; closed.
Springfield, O., C. M. Burkhart, pastor, preaching; assisted by Katherine Netz, singing.
Joplin, Mo., C. C. Garrigues, pastor, preaching; Mr. and Mrs. V. E. Ridenour, singing.
Galveston, Tex., J. B. Holmes, pastor; J. H. O. Smith, evangelist. To begin in March.
Urichsville, O., J. A. Canby, pastor, preaching. Began Jan. 9.
Lodi, Cal., C. O. McFarland, pastor; J. T. Stivers, evangelist; began Jan. 2.
Okmulgee, Okla., Sumner T. Martin, evangelist; began Jan. 3.
Pendleton, Ore., H. H. Hubbell, pastor; C. M. Ridenour, evangelist.
Chillicothe, Mo., E. S. Priest, pastor; W. S. Priest, evangelist.
Kansas City, Mo., Hyde Park, James Small, pastor; Sam I. Smith, evangelist; began Jan. 9.
Des Moines, Ia., Capitol Hill, T. F. Paris, pastor preaching; H. S. Saxton, singing.
Milton, Ore., J. A. Lord, pastor, preaching; Le Roy St. John, singing; to begin in February.
McMinnville, Ore., J. N. McConnell, evangelist.
Indianola, Neb., G. W. Gentry, pastor; J. M. Delezene, evangelist; began Jan. 9.
Monmouth, Ore., G. C. Ritchey, pastor; A. W. Shaffer, evangelist; began Jan. 2.
Traverse City, Mich., Ford A. Ellis, pastor, preaching; began Jan. 2.

Central Church, Ft. Worth, Plans to Build.

W. M. Davis, of Central church, Ft. Worth, Tex., has been reelected as pastor for another year. This church concludes with the year 1915 one of the most prosperous periods in its history. The services of Mr. Davis, who had been serving the church in Austin, were secured by the Fort Worth church last January. His labor has been successful, the membership being increased from 300 to 370. Four evangelistic meetings have been promoted during the year, one in the mission chapel and three in a tent in different parts of the city. At the last business meeting funds were made available with which to eliminate all present indebtedness. A building fund has been started, and the church intends in the near future to build additional rooms in which to maintain more efficiently the Sunday-school work.

A New Idea in Pastoral Work.

New Mexico is considered to be a rather pioneer field, but that the church life there is progressive in tendency is evidenced by the fact that the churches are not afraid to undertake new plans of promotion. From Roswell, N. M., comes the report that Frank Talmage, former pastor of the Disciples church, has been elected by all the city's churches as City Pastor. His duties are to care for the union work of the churches and looking after the needy and unfortunate of the city. The present leader in the Disciples' church is A. O. Kuhn.

Y. M. C. A. Helps Church Rebuild.

The Young Men's Christian Association of Streator, Ill., volunteered to aid Central church congregation of Streator in raising funds for the rebuilding of the church which was gutted by flames some time ago. The effort was very successful, a total of \$2,102.65 being raised. The teams waged a five hour campaign. The ladies of the Central Church of Christ gave a dinner for the workers. B. W. Tate, pastor at Central, is confident that it will be possible to entirely reconstruct the building.

A New Honor for H. H. Peters.

H. H. Peters, of Paris, Ill., was elected President of the Chamber of Commerce in that city at the annual meeting, Friday evening, January 7. Mr. Peters has been very active in all community affairs during his ministry of more than three years.

Akron, O., Church Finds New Work.

During the past year First church, Akron, O., L. N. D. Wells, minister, led in the establishment of North Hill church. For this purpose 158 members of First church were dismissed and a \$20,000 brick building was erected and dedicated. The membership at North Hill has grown to almost three hundred, with a Bible-school of 300 in attendance. B. R. Johnson is the minister.

Four Years' Fruitage at Seattle, First.

Receipts for 1915 at Central church, Seattle, Wash., were \$12,770. At the annual meeting, the pastor, J. E. Davis, reported that during the year he delivered 155 sermons and addresses, made 1,345 calls, conducted 30 funerals, performed 43 wedding ceremonies and added 128 members to the church. During the four years of his pastorate Mr. Davis has delivered 517 sermons and addresses, made 6,339 calls, conducted 106 funerals, performed 173 wedding ceremonies, added 537 members to the church roll and raised \$43,000. He reports a total membership of 1,537, of which 863 are resident members and 674 non-resident members.

A Fine Year's Record at Huntington, Ind., Central.

Elmer Ward Cole and congregation are justly proud of their achievements during the year just closed. A total of \$11,805.81

was raised for all purposes. This includes \$5,088.78 current fund, and a parsonage fund of \$1,716.12. Missions claimed \$565.43. Mr. Cole has preached 130 sermons, delivered 71 addresses and made 14 after dinner speeches. He has made 720 calls. Seventy-five persons have been added to the membership. The Bible-school lacked but one of having an average attendance of 500.

Louisville Pastor Preaches on "Necessary Evils."

William N. Briney, pastor at Broadway church, Louisville, Ky., is preaching a series of Sunday evening sermons on "Necessary Evils." The following is the list of themes treated: "Is Preparation for War Necessary to Guarantee Peace?" "Is the Social Evil Necessary?" "Is the Saloon Necessary to the Prosperity of a Community?" "Is It Necessary for a Young Man to Sow Wild Oats?" "Is a Divided Church Necessary?" "Is Deception Necessary to Business Success?"

For the Attention of Disciple Colleges.

R. H. Crossfield, president of Transylvania college, is desirous that all colleges of the church bear in mind the annual meeting of the Association of American Colleges, which is to be held in Chicago, Jan. 20-22. Most of the Disciple colleges are members of the association and Mr. Crossfield, of the Board of Education, urges all schools to send representatives.

Toronto Churches Co-operate.

The churches of Toronto, Ont., are divided into groups by the Ministerial Association and will observe the week of prayer. Eight churches are co-operating in this group, writes A. L. Cole, of Cecil Street church. Mr. Cole has been selected as one of the speakers.

"The Romance of Eureka."

College bulletins are too frequently dry reading, but it must be confessed that the December issue of the Eureka Bulletin is a most readable pamphlet. The chief feature is an extended article on "The Romance of Eureka." The story of the college is given, beginning with the year 1850. Eureka celebrities are pictured and praised in these pages. Among the faces adorning the bulletin are those of Frank Bowen, of Kansas City; Barton O. Aylesworth; Chas. S. Medbury; Joseph A. Serena; S. H. Goodnight; O. B. Clark; John R. Golden; F. W. Burnham; Ray Eldred; F. E. Hagin; A. E. Cory, and several other highly honored missionaries and pastors.

The "Rope Holding" Plan in Evangelism.

A problem that has often made impracticable the development of the work in small towns and rural districts is the matter of financing evangelistic effort in such communities. This problem is on the way to solution by C. L. Organ, an evangelist who has had some remarkable successes in revivals held in towns and villages. Mr. Organ's plan is called by him the "rope-holder plan." If there is a field where a limited number of Disciples are striving to keep things going against great obstacles and discouragements, he goes to stronger churches of the community and state, and asks them to "hold the ropes" while he and his company do what is possible for the further organization and strengthening of the more helpless church. Mr. Organ recently dedicated a new building at DeWitt, Ark., where a strong church had been developed by the Organ evangelists by the "rope-holding" plan. The new home is of the bungalow type.

Women as Church Builders in West Virginia.

The story of the organization of the little church in Bramwell, W. Va., reads like an extract from some modern "Acts of the Apostles." The women who performed miracles of church founding in the early "Acts" showed no more devotion than

the women of Bramwell. Some time ago, two women came to the town from Virginia and finding no Disciples church home, determined to build one. They bought a lot and donated it to the work, adding to it \$100 cash as a nucleus of a building fund. The report now comes that subscriptions to the amount of \$1,500 have been secured, and that very soon a good building will be erected for "First Christian Church, Bramwell." This West Virginia town has about three thousand inhabitants, and the heroic work of these women and the few other Disciples now living in Bramwell has won the interest and approval of several influential citizens, and it is predicted that the meeting planned for the month following the completion of the building will bring many new recruits to the Bramwell work.

Milwaukee Pastor Addresses Y. M. C. A.

Robert L. Finch, new pastor of Park and Prospect church, Milwaukee, Wis., recently addressed the local Young Men's Christian Association on the subject, "Shifting Gears." Mr. Finch comes to Milwaukee from Marysville, Mo., succeeding Mark Wayne Williams, who accepted a call to Boston.

—One hundred fifty-two were added and the church and all its departments prospered at Broad St., Columbus, O., under the leadership of Geo. P. Rutledge last year.

—The men of all churches at Blue Springs, Mo., have formed a "Community Brotherhood" and at present are giving their united efforts to fighting the liquor evil.

—Red Bluff, Cal., congregation will celebrate its 35th anniversary Jan. 23. Shirley R. Shaw, the pastor, is preparing a special program.

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